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A SERMON.

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"Set thine house in order, for thou shalt die and not live."

WERE a prophet to come to us, as to king Hezekiah, with this solemn message, it would fill us with sober concern. Who would not have some sober emotions, to hear from his God, that he must die? Your thoughts would be still, your passions would pause; the world would seem changed to your view, you would gladly hear of redemption and immortality. Possibly like Hezekiah, you would turn your faces to the wall, and pray to God. Perhaps like the overwhelmed king you would weep sore. And yet my brethren, though not directly, yet in effect this message is sent to every one of you. Sent, did I say! alas by how many prophets is it sent? What does the infirmities, sicknesses, and pains of your bodies, nay, what does their progress to maturity most affectingly teach you. What does the lapse of years, the rapid and incessant revolution of time most impressively declare to you. What does the word of God, most anxiously enforce upon you? What does his providence—what does your observation of the course of the children of men, most pathetically teach you? Is there not in all these a prophet's voice, calling to you in a decisive tone, "set thine house in order, for thou shalt die and not live."

To die! Though this is to be the fate of every man, how few consider what it is to die. It is our privilege and glory that we are rational beings. It is our most solemn concern that we are accountable beings. Death, therefore, ought not to come upon us as it does upon the brutes, which are void of understanding. But to how many of the human race is it a doom which they have not seriously considered, a fate which they stupidly meet. To die! If it were only to terminate a life, in which we have been men, it were desirable to do it decently. For who, if he were quitting forever his relation to the human character, could wish by his last act to debase and disgrace it. If it were only to be torn from those whose tears will flow for us when we are gone, it were desirable to do it wisely. For who would not wish to leave to survivors, whose hearts may be rended by our deaths, whatsoever can mitigate their sorrows. But how far short do these views fall of the true import of death. To lie down in the dust, to have our connexion with the

beings and pursuits of this world terminated, are indeed affecting circumstances of the fate to which we are hastening. What mind can forbear to dwell upon them when thinking of dissolution. They are however, but circumstances. They do not constitute the great import of the event. To die is not merely to leave this state of existence—it is to enter upon another. It is not only to close our eyes upon our friends—it is to open them upon God. It is not merely to finish this pleasing, anxious, ever flattering life—it is to pass to that tribunal, where we must give account how we have spent it and receive accordingly our allotment for eternity. In this view of it, who can speak—how few, comparatively, have felt the true import of death. We hear the news of some one's decease, but we think principally of what this world has lost. We follow the bier, on which his corpse is borne, but it is principally to return the dust to the earth as it was. It is with the dead as with the absent. Unless they are dear to us we seldom inquire, whither are they gone. And accustomed to this superficial view of dissolution in others, to many, very many of mankind, no right and solemn apprehensions of their own deaths present themselves, till the monarch of the tomb approaches to seize them, and the terrors of eternity burst suddenly upon them. To them, death comes as a thief in the night. He finds them unarmed—he fills them with alarm, and unless the spirit from on high, comes to their aid he spoils them of their goods. Unhappy inconsideration. It was perhaps the best observation of the wisest of heathens, that the true philosophy of man consisted in the study of death. And, from a wiser than he, did the apostrophe come, “O that they were wise, that they understood this, that they would consider their latter end.”

As the solemn import of death is very insufficiently considered by men, so is the certainty of it slightly regarded. No man applies to himself the message in the text. And yet there are reasons which might well lead every one of you to suppose, that it is particularly addressed to you. I will not speak to the aged, the voice of nature applies it solemnly to them. I will not turn to the sickly, their own consciousness speaks most tenderly to them. But are you young? Go into the church-yard, and on the stones which mark the places where rest the ashes of your fellow beings observe their ages. Methinks it is to the young that most of these monitors speak, and their language is—be ye also ready. Are you distinguished and useful? Death loves a lofty mark. Look into the cells of his extensive prison. The lamented husband, and the needed brother, the rich, the learned, the statesman and the soldier are there. You will see the useful and the great of every age amongst his prisoners, and he who conquers the world must submit at last to the fitters of death. Are you in health and vigour? He has ministers in every region of the earth who with their breath can cause the bloom of the roughest to wither and make the strongest bow. How often in the sphere of your own observation have they brought to their devouring monarch the breasts that were full of

milk and the bones that were moistened with marrow. And if none of these is your age or condition, still thou art a man; and if the past history of thy nature affords any lesson which is worthy to be brought home to thy bosom and thy business, it is that thou shalt die. Yes such is the delusiveness of life, that we forever think ourselves exempt from immediate danger. Into our schemes and projects the calculation of our mortality seldom enters. In a world of perpetual decay, all is expectation, all is mirth, all is pursuit of new acquisitions, and anticipations of distant joys. By a wonderful infatuation, we can hear the groans of the dying, we can stand among the bones of the dead, and forget that we too are mortal. Men drop around us—we look—perhaps, we sigh: but the world beckons us, we turn to its delusions, and the recollection of death, with the sigh that it caused passeth away. The consequence is, that as the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time, when it falleth suddenly upon them.

But an event which is so certain as death, and in its nature so consequential, a truly wise man will not suffer himself to disregard. It is the most important event of his existence. In a right preparation for it, consists much of the wisdom and much of the duty of life. How necessary and estimable this is in the sight of God, is evident from the text. Good was king Hezekiah. In an evil age he practised righteousness and reverenced the Almighty. He stood high, we are told, in the favour of God. It was not in judgment therefore, but in mercy, that the prophet was sent to him with the affecting injunction, to set his house in order for approaching death. God desired that he should die well as well as live well. And there were many things, by a timely attention to which, he would both increase his merits in the drama of life, and promote the felicity of his exit.

But how are we to suppose that the good king was to set his house in order? And how may every man profit by the admonition which he received? There are many things which are necessary to a wise and happy preparation for death. But I think they may be all embraced by an attention to his spiritual, his social, and his secular concerns.

Set thine house in order, is a precept which may well be applied to a man's secular concerns. God is a lover of order, and with it he generally connects prosperity and satisfaction. It manifests reason and dignity and consideration in man, to have his worldly concerns, if it be possible, so arranged, as to cause no trouble, to occasion no strife, to excite no regret in his survivors. Enough to the virtuous widow, is the sorrow of her bereavement. Enough to orphans, is the loss of parental counsel and voice. Let the husband and the father save them from the burthen of care, and the temptation to contention, by a uniform observation of order in the management, and a devout obedience to wisdom, in the distribution of earthly goods. By such a just and careful arrangement of all his temporal affairs, he may prolong his usefulness to others beyond his life. And, however small the worldly interests he may leave, sweet to him-

self in the hour of death will be the reflection, that he has disposed of them according to justice and mercy, and that as far as his maker made him the instrument, and furnished him with the means of promoting the temporal comfort of those with whom he connected him, he to the last act had endeavoured to be faithful.

But of higher nature than his secular are his social concerns. Here, every man has duties to discharge, errors to rectify, imperfections to lament, and deficiencies to fulfil. The child has a debt of gratitude and obedience to his parent. And the parent has a debt of counsel and instruction to his child. The brother has a debt of love to his brother, and every man has a debt of good will to his neighbour. When the house is set in order for death these obligations should be faithfully discharged. Art thou a child? Oh, who can speak a child's obligations! If thou wouldest be happily prepared for death, look up to thy parent. See, if his claims to thy gratitude and obedience, have been sacred in thy sight? If they have not, bow thyself to him, and be to him as thou wouldest wish to be, when thou shalt stand before thy father in heaven. Art thou a parent? Great is thy responsibility. Silver and gold thou mayst have none. But there is a treasure committed to thee by which thou mayst promote more abundantly than by these, the happiness of thy offspring. Give them without deferring it, the fulness of thy good advice. Delay not to tell them to honour God and the Redeemer, nor to bring them unto the paths of righteousness: while thou art with them, do not postpone to give them the fruit of thy experience, but let them be well advised of thee. Be thou to thy offspring as thou wouldest wish to have been when thou and they shall stand before the judgment seat of Christ. Thou art a man, and hast near relation to many, and more remote relation to all thy fellow beings. Examine the account between society and thee, and see if it is faithfully balanced. For it is sweet and honourable to have served thy generation with fidelity. Look also in thy bosom, if there be in it no root of bitterness, no seed of enmity there. The thought of death should put out every evil passion. For how absurd and disgraceful wilt thou appear with them at the bar of God. If thou wouldest set thy house in order, bring forgiveness and love, and charity, into thy heart, and let no passion nor feeling be there with which the spirit of the Most High would be unwilling to associate. In short, the precept in the text may be applied to all the relations and all the duties of social life. For this is the state in which our maker hath ordained us to live in this world; and our house is not in order, unless the duties and obligations of this state are adjusted and discharged.

But I have dwelt too long upon the branches instead of bringing you to the root. Of highest nature, and of first importance are our spiritual concerns. Death will bring us into a spiritual world. We shall have to do with spiritual beings; and nothing can we carry with us but spiritual treasures. In setting our houses in order for the coming of death, we ought to have an eye to the scrutiny—we ought to think of the will—we ought to abide by the instruc-

tions of God. Are we at peace with him? Is our faith established and verified? Are we in heart and in deed penitents for the corruption of our nature, and imperfections of our lives? Have we embraced the overtures of mercy in Christ Jesus? Are we walking in the ways which he hath set before us. There is no man, I believe, whatever may be his life, who would not wish for the favour of the Almighty in his death. Then is the sinner willing to repent, then would the infidel be glad to believe. Our faith, our dispositions, our lives should therefore be examined by God's commandments. We should see that we are pleasing in his sight, clad in the righteousness which is of faith, and adorned with the virtues which he hath commended unto us into the gospel. For to us there will be no profit in death from temporal arrangements, they will promote the happiness of survivors. Vain, too, to us will be the social estimation we leave, its sighs and its praises will not reach our ears. It is peace with our maker, it is the mercy of the Lord Jesus; it is the armour of righteousness, on the right hand and on the left, that will sustain and defend us in the conflict with death, and be the security of everlasting victory.

In a word, to set our houses in order, is to be in a state of purity ourselves, of peace with our neighbour, and of holiness with our God. It is to have our loins girded with truth, and the lamp of our faith burning, our feet shod with the preparation of the gospel, and the staff of God's word at hand. It is to be expecting death, and ready to meet it when it comes, having our accounts made up and in the perfect adjustment of our spiritual, social and secular concerns, vouchers to God of our fidelity.

That which presses upon us the importance of an immediate and constant preparation for death, is the uncertainty of the time of its coming. If we would so have our houses set in order when we die, we ought always to have them so. For nothing is more precarious than our tenure of life. Every day, every hour, perhaps every minute, death is somewhere doing his awful work, and it is impossible to judge from his general course or from his last ravage, where he will next lay his devouring hand. You are now in health and activity, absorbed in the business and pleasures of life. But perhaps while you are rejoicing in your vigour, the arrow may be on its wing, which is sent to lay you in the dust.



LECTURES ON THE DIVINE ATTRIBUTES.

LECTURE II.—*On the Power of God.*

(Continued from page 294. Vol. ix.)

V. Consider the *government* of this vast and complicated universe. Here is a world in motion. The myriads of individual substances are never still. They may be relatively so. For instance this building *seems* stationary, because it moves harmoniously with the whole earth. Inanimate nature, like the several parts of a great work of art, moves equally. It rests not day or night. But while each atom partakes of the general motion, it has other motions.

Minerals are aggregating; vegetables growing so that the little mustard seed in due season becomes a great tree, and animals advancing to maturity. There is a presiding genius who watches the great system, and each individual of it, which is a machine in itself. He prevents each part from getting out of place, and makes it *move* in its proper sphere. The causes which arrest the works of art, cannot resist his power. If you assert, that the work was so well constructed at first, that it needs no governor, that it goes of itself, we need not stop to argue with you, for it is at least as great an exertion of power, *so to make*, as to preserve the universe. But we deny that the world is self-moving. There is a centrifugal, as well as a centripetal force. The former implies an impulse. Who gave it? And this impulse must be repeated, or else a constant power exerted to overcome the resistance of the air. The universe then has a ruler, who set it in motion, and has kept it moving for thousands of years, moving without a moment's pause, without any one part interfering with another, and yet how innumerable those parts, and how easily might they be deranged!

VI. Consider now the nature of a *miracle*. The planets and their satellites are all in motion. God causes the sun to stand still, that is in effect, he makes the earth stationary. But if one planet stopped, so must the rest or their relative position would have been changed. What less than infinite power is adequate to such an effect! Again, on the day of the crucifixion, there was darkness over the whole land for three hours. There was no eclipse of the sun, for the period of eclipses is accurately known. Did the Almighty quench the beams of the sun, or did he interpose something between its rays and our earth? The mode is unimportant. The effect was a remarkable illustration of his power. Here is a living man in perfect health. No violence is employed, no subtle poison administered. God frowns upon his sin, and in an instant, the tide from the heart in its thousand streams ceases to flow, and he drops down dead. Here is a lifeless mass with the external form of man. He has been dead four days. Corruption has commenced its work. But God speaks: Lazarus come forth. Vitality is restored. The wheels of this wonderful body again move with their wonted rapidity and order. The spirit which had gone to the place of the departed, returns with a more than eagle flight to its old home. He that was dead, sits up and begins to speak.

What a remarkable illustration of the divine power have we in the deluge, a miracle attested by nature as well as by revelation, and the evidences of which are continually accumulating, as we become better acquainted with remote regions and the internal structure of the earth. In that miracle, God emphatically, "stood and measured the earth. He beheld and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow." And the ark floating above the ruins is a far more apt emblem of the littleness of man, than the mighty waters are of the greatness of his maker. But I will not specify other miracles. The very idea of a miracle, a suspension of the laws of nature, in-

volves an act of supreme power. No man can perform a miracle, except God be with him. If any one should ask, where are the evidences of a miracle, we would refer not merely to the testimony of wise and honest men, who could not easily be deceived, and who would not deceive others, but we would refer to your own observation. There are standing miracles—miracles of which you yourselves are witnesses. The condition of the Jews is one of them. Compare it with the predictions of Moses, and say, is not he a great God who could thus look through the vista of ages, and expose the secrets of futurity? The *present* history of the Jews was written thousands of years ago. Read it. Be humble and adore.

VII. Consider man in his physical, intellectual and moral nature. Of the visible works of the Almighty, man is beyond all comparison the most wonderful. He alone of living creatures has an erect form, a just emblem that he was made only a little lower than the angels—an eye that can express every emotion and desire, and a countenance in looking upon which, even now, marred as it is with the lineaments of sorrow, and the convulsions of guilt, it is impossible not to remember that he was created in the image of God. Examine the hand, the number, variety and adjustment of its parts; its flexibility, and its adaptation to so many purposes. No animal has a member that resembles this but in a slight degree. But the powers of the *mind*, memory, imagination, reason, by which we are able to converse with past ages, to visit in an instant distant regions, to unravel truth, to subdue the mighty elephant, the ferocious lion, the far soaring eagle, to turn to our purposes fire, air and ocean—that reason which seems capable of endless improvement, and which is destined to survive the wreck of matter—that sympathy which makes man eager to lay down his life for his friend—that desire of communion with God, which seems peculiar to the human race; these properties of man's intellectual and moral nature are indeed wonderful. The body shall droop and decay, and return to its original elements, but the soul is capable of a continual growth in knowledge and virtue, of a perpetual drawing nearer and nearer to the throne of the Eternal. It shall never die, and it may add glory to glory through the everlasting ages.

VIII. Consider, in the last place, the divine power as exemplified in the life and character of our blessed Lord Jesus Christ. It was one of the purposes for which he came on earth to make men familiar with the divine character, to make them realize the glorious perfections of the Deity. "God manifest in the flesh," was in itself the greatest of miracles, and every day of his abode on the earth ushered in some new miracle. He commanded the winds and the waves, men, angels and devils and they obeyed him. He looked into the mind, and told its every secret. The future lay open before him like the present. And he could be this moment conversing with his disciples, and the next in the heaven of heavens. Behold him when the doors were *shut*, suddenly appearing before the astonished disciples. Behold him shaking off the sleep of death, or in the act of ascending to heaven, and you must realize

most fully his *Almighty* power. In *each* of the eight particulars to which we have referred, we think our subject is amply illustrated. But pause for a moment on their aggregated testimony, the vastness of some, and the extreme minuteness of other works of God; the extent of creation, the number and variety of creatures; the exact government of this constantly moving world—the miracles which have been performed—the wonderful properties of human nature, and above all of “God manifest in the flesh.” Who does not feel that our God is great, and greatly to be praised?

The practical inferences from our subject are so obvious that it is sufficient simply to allude to them. Is God, Almighty? Let man humble himself before him. This was the idea suggested to the mind of David meditating on the divine greatness. “When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man, that thou visitest him?” Let man compare *his* works with those of God, and he must feel his own littleness. The lesson of humility was taught by the lips and the life of the Son of God, and not less impressively by the *contrast* of his power, and man’s weakness, when he was pleased to visit our earth, when God himself in the person of Christ appeared among men.

Yet the power of God, inseparable from his goodness, for in tracing the evidences of one attribute we unavoidably encounter those of another, also instructs us to cherish implicit confidence in him. It was thus that Job improved the subject. “Man is born to trouble as the sparks fly upward. I would seek unto God, and unto God would I commit my cause: *which* only doeth great things and unsearchable: marvellous things without number.” In like manner, David, “seek the Lord, and his strength: seek his face evermore. Remember the *marvellous* works that he hath done; his wonders and the judgments of his mouth.” And Isaiah, “trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength.” He is able to save to the uttermost, and to do exceeding abundantly above all that we ask or think.

Finally, let us be afraid to offend this great being. “Great and marvellous are thy works Lord God Almighty. Who shall not fear thee, and glorify thy name.” This is the consideration, which the inspired evangelist presses upon our attention: “I say unto you my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you, whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, fear Him.”



FOR THE GOSPEL MESSENGER.

REMARKS ON MATTHEW, ii. 23.

Some time ago, I was present at a conversation between a Christian and a Jew. After insisting upon the unscriptural dogma of two Messiahs, the one a suffering person; and the other, a triumphant king, who is yet to come; the Jew took his stand with

the infidel philosophers, and asserted, that the writings of the New-Testament, are entitled to but little credit; for the errors they contain, prove them not to have been written by the inspiration of God: therefore, whatever is not local history, is untrue. As an evidence of the fact, he quoted Matthew ii. 23, and asserted, that no prophet had ever predicted that Christ should be called a Nazarene. On my return home, it occurred to my recollection, that I had seen in Olyntus Gregory's excellent Letters on the Christian Religion, a refutation of this infidel argument as it had been urged by Voltaire. In Vol. I. page 152, there is the following note, which appears to me to give a satisfactory explanation of the difficulty, although it may neither convince the unlearned infidel nor the Jew:

"It is affirmed by Voltaire, (says Dr. Gregory,) in his *Bible enfin Expliquée*, and by many who retail his sophisms, 'that no prophet ever said the Messiah should be called a Nazerene:' the truth, however, is, that Voltaire not knowing Hebrew, was ignorant that the name Nazerene (*Notrzi* has the same root and signification as *Notzer*, which *Isaiah* gives to the Messiah.)" LAICUS.

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EXTRACTS

From the Address of Bishop Onderdonk, to the New-York Diocesan Convention, Oct. 1832.

"My mind has long most seriously entertained the question, whether the expenditure for a Church or Chapel ought not so far to be actually provided for, as to secure the building from being ever sold to meet such expenditure, before it is made the subject of the solemn act of consecration. There surely is no superstition in a strong feeling of repugnance to the idea of a consecrated edifice being subjected to sale for debt, whether the result is its desecration to secular purposes, or its being devoted to principles, and to a worship, alien from those which we regard as the most intimately connected with that glory of God, and those spiritual and eternal interests of men, to which it has been solemnly set apart; and thus being rendered an instrument for the promotion of error, and not of truth."

"Thus, too, there would be no room for applying the weak, delusive, and injurious idea, that the stated services of the Church are then only binding when public worship is held in a regular Church edifice; and that when elsewhere celebrated, the minister is left to his almost unlimited discretion." * * *

"On the Thursday before Easter, April 19th, in St. George's Church, Flushing, Long-Island, I enjoyed the high gratification of confirming 10 young gentlemen, students in the Flushing Institute, where, under the peculiarly faithful and happy superintendence of its principle, the Rev. William A. Muhlenburg, aided by the Rev. Samuel Seabury, and other competent teachers, the union of religious with literary studies, and the first in conformity with the principles of our Church, is adopted with the happiest and most

successful results. The opportunity then, and at other times afforded me of becoming acquainted with the establishment, impresses upon me both the justice and duty of commanding it to the patronage of the friends of the essentially united interests of pure religion and true science." * * * * *

"The General Seminary, I am happy to say, never stood higher than it does now in public confidence. The number of students is yearly increasing from all parts of the Union; and the character and qualifications of those who are sent from under its fostering care, are bearing daily strengthened and spreading conviction of its adaptation to fitting clergymen for every sphere of usefulness. The mistaken and injurious policy of graduating preparation for the ministry, by supposed adaptation to particular localities, is fast giving way to the only sound and true method of building up the Church—sending well-trained men every where; and the multiplied evils of hasty admission to the ministry, are working conviction, dearly bought indeed, but invaluable, that it is a destructive policy. I would again express the conviction often expressed, that our General Seminary is more likely than any other means, to promote the best interests of religion and the Church throughout our land. Twenty of its alumni now rank among the most respectable and useful clergymen of this diocese, principally as missionaries, and ministers of country parishes." * * * * *

"Three of the persons whom I mentioned above as having been ordained Deacons, had not previously been reported as candidates, in consequence of their having been ministers of other denominations; and there are now, beside the thirty candidates above named, six respectable ministers of other denominations, who have expressed to me their desire to present themselves, in due time, for Holy Orders in the Church. And it is within my certain knowledge, that the number of our candidates would be largely increased, if we had the means of aiding many young of piety and talents, who are continuing a most unwelcome attention to secular pursuits, because of their inability to support themselves during a proper term of study."

USEFUL HINTS TO PUBLIC SPEAKERS.

It is a curious fact in the history of sounds, that the loudest noises perish almost on the spot where they are produced, whereas musical tones will be heard at a great distance. Thus, if we approach within a mile or two of a town or village in which a fair is held, we may hear very faintly the clamour of the multitude, but most distinctly the organs and other musical instruments, which are played for their amusement. If a Cremona violin, a real Amati, be played by the side of a modern fiddle, the latter will sound much the louder of the two; but the sweet brilliant tone of the Amati will be heard at a distance to which the other cannot reach. Doctor Young, on the authority of Derhan, states, that, at Gibraltar, the human voice was heard at the distance of ten miles. It is a well known fact,

that the human voice may be heard at a greater distance than that of any other animal. Thus, when the cottager in the woods, or in an open plain, wishes to call her husband, who is working at a distance, she does not shout, but pitches her voice to a musical key, which she knows from habit, and by that means reaches his ear. The loudest roar of the largest lion could not penetrate so far "This property of musical sound in the human voice," says the author, "is strikingly shown in the cathedrals abroad. Here the mass is entirely performed in musical sounds, and becomes audible to every devotee, however placed in the remotest part of the Church; whereas, if the same service had been read, the sound would not have travelled beyond the precincts of the choir."—Those orators who are heard in large assemblies most distinctly, and at the greatest distance, are those who, by modulating the voice, render it most musical. Loud speakers are seldom heard to advantage. Burke's voice is said to have been a sort of lofty cry, which tended, as much as the formality of his discourses in the House of Commons, to send the members to their dinner. Chatham's lowest whisper was distinctly heard, "his middle tones were sweet, rich, and beautifully varied," says a writer, describing that great orator, "when he raised his voice to the highest pitch, the house was completely filled with the volume of sound: and the effect was awful, except when he wished to cheer and animate; and then he had spirit-stirring notes, which were perfectly irresistible. The terrible, however was his peculiar power. Then the whole house sunk before him; still he was dignified, and wonderful as was his eloquence, it was attended with this important effect, that it possessed every one with a conviction, that there was something in him finer even than his words; that the man was infinitely greater than the orator."—*Epis. Recorder.*

ON THE CONSISTENCY OF PRAYER WITH THE DIVINE IMMUTABILITY.

[From Bishop Magee.]

There are some observations of this excellent and serious writer (See Price's *Dissertations*,) upon the nature of prayer, which are not only so valuable in themselves, but with some extension admit so direct a bearing upon the subject before us, that I cannot resist the desire I feel of laying them before the reader. In answer to the objection derived from the unchangeableness of God, and the conclusion thence deduced that prayer cannot make any alteration in the Deity, or cause him to bestow any blessing which he would not have bestowed without it; this reply is made. If it be in itself proper, that we should humbly apply to God for the mercies we need from him, it must also be proper, that a regard should be paid to such applications; and that there should be a different treatment of those who make them, and those who do not. To argue this as implying changeableness in the Deity, would be extremely absurd: for the unchangeableness of God, when considered in relation to the exertion of his attributes in the government of the world,

consists, not in always acting in the same manner, however cases and circumstances may alter; but in always doing what is right, and in adapting his treatment of his intelligent creatures to the variation of their actions, characters and dispositions. If prayer then makes an alteration in the case of the suppliant, as being the discharge of an indispensable duty; what would in truth infer changeableness in God, would be, not his *regarding and answering* it, but his *not* doing this. Hence it is manifest, that the notice which he may be pleased to take of our prayers by granting us blessings in answer to them, is not to be considered as a yielding to importunity, but as an instance of rectitude in suiting his dealings with us to our conduct. Nor does it imply that he is backward to do us good, and therefore wants to be *solicited* to it: but merely that there are certain conditions, on the performance of which the effects of his goodness to us are suspended: that there is something to be done by us before we can be proper objects of his favour; or before it can be fit and consistent with the measures of the divine government to grant us particular benefits. Accordingly, to the species of objection alluded to in page 10, (namely, that our own worthiness or unworthiness, and the determined will of God, must determine how we are to be treated, *absolutely*, and so as to render prayer altogether unnecessary,) the answer is obvious, that *before* prayer we may be unworthy; and that prayer may be the very thing that makes us worthy; the act of prayer being itself the very condition, the very circumstance in our characters, that contributes to render us the proper objects of divine regard, and the neglect of it being that which disqualifies us for receiving blessings.

Mr. Wollaston, in his *Religion of Nature*, (pp. 115, 116.) expresses the same ideas with his usual exact, and (I may here particularly say) mathematical precision. "The respect or relation, (he observes,) which lies between God, considered as an *unchangeable* being, and *one* that is humble, and supplicates, and endeavours to qualify himself for mercy, cannot be the *same* with that, which lies between the same *unchangeable* God, and *one* that is obstinate, and will not supplicate, or endeavour to qualify himself: that is, the *same* thing, or being, cannot respect *opposite* and *contradictory* characters in the same manner.* It is not in short that by our supplication we can pretend to produce any alteration in the Deity, but by an alteration in ourselves we may alter the relation or respect lying between him and us."

The beautiful language of Mrs. Barbauld, upon this subject, I cannot prevail upon myself to leave unnoticed. Having observed upon that high toned philosophy, which would pronounce prayer to be the weak effort of an infirm mind to alter the order of nature

* This position he exhibits thus, in language which will be intelligible to mathematicians only. "The ratio of G to $M+q$, is different from that of G to $M-q$: and yet G remains unaltered."—To the opponents of the argument, this formula of its exposition will no doubt afford ground rather of jocularity than of conviction. For, of men capable of maintaining a contrary opinion, there can be no great hazard in pronouncing, that they are *not* mathematicians.

and the decrees of providence, in which it rather becomes the wise man to acquiesce with a manly resignation ; this elegant writer proceeds to state, that they who cannot boast of such philosophy may plead the example of him, who prayed, though with meek submission, that the cup of bitterness might pass from him : and who, as the moment of separation approached, interceded for his friends and followers with all the anxiety of affectionate tenderness. But (she adds) we will venture to say, that practically there is no such philosophy. If prayer were not enjoined for the perfection, it would be permitted to the weakness of our nature. We should be betrayed into it, if we thought it sin ; and pious ejaculations would escape our lips, though we were obliged to preface them with, God forgive me for praying !—To those (she says) who press the objection, that we cannot see in what manner our prayers can be answered, consistently with the government of the world according to general laws ; it may be sufficient to say that prayer, being made almost an instinct of our nature, it cannot be supposed but that, like all other instincts it has its use : but that no idea can be *less* philosophical, than one which implies, that the existence of a God who governs the world, should make no difference in our conduct ; and few things less probable, than that the child-like submission which bows to the will of a father, should be exactly similar in feature, to the stubborn patience which bends under the yoke of necessity.—*Epis. Watchman.*

ON REVIVALS.

The Church is often reproached for not encouraging frequent and powerful revivals ; and accused of a want of vital piety in its members on that account. From the first charge, she would probably not be very anxious to clear herself, so long as it remains a matter of doubt among serious and intelligent Christians, presbyterian and congregational, as well as churchman, whether revivals, as they are generally conducted, do the cause of religion more harm than good in their general consequences. The inference, that the Church is less distinguished by ardent piety, than the denominations among whom revivals prevail, being grounded on the assumption that they are *a test of piety*, we are not prepared to admit. It is but recently that they have become a prominent feature in the Christian world ; and yet, charity would induce us to hope and believe, that myriads of eminent servants of God were dismissed away from the Church militant, before revivals in the modern sense, were known. All we desire, in relation both to them, to tract societies, and to any and every other means of benefiting the souls of men, is, that we may be at liberty to choose the mode we think the best, and most suitable to our means and opportunities ; and to prosecute it, without incurring the censure of our brethren for exercising our Christian liberty. We have lived long enough to see that there are *fashions* in religion as well as in every thing else and must plead for indulgence, if we love to inquire after the good old paths in which our fathers walked.—*Epis. Watchman.*

PRUDENCE IN REVIVALS.

An Extract from the Rev. Mr. Burwell's Sermon, from "the Churchman."

Places and Churches could be easily selected in lower Virginia, if it were not invidious, where revival after revival has passed for the last thirty years, and now they stand like a withered and blasted oak in a desert. No enlightened public sentiment, no Sabbath or stated means of grace—all is dead, yea, twice dead, as it regards the future. To visit such places is like going to be chilled among the ruins of Tadmor in the desert. The history of religion and of revivals in Virginia is an important subject yet to be examined; a rich mine for some persons of experience and observation to explore. These things ought not so to be. The influence of the gospel should be permanent, and at the same time purifying. A revival should not be like a summer torrent, that roars and dashes along, and then disappears; but should be as a majestic river, ever rolling on to bless and to refresh. On no part of ministerial labor is there more ignorance, and our daily prayer should be for wisdom from above. * * * *

On this subject I cannot venture to make more than some general remarks. The greatest difficulty is in managing excited feelings; not in repressing them, but in managing so that the wave does not rise too high, and at length retire, and leave the vessel, if not a wreck, at least labouring among shoals and quicksands. The reaction of feeling is to be dreaded. Sometimes it is tremendous, sweeping as with the besom of destruction through the Church. And wo to the preacher who is obliged to stand and labour against this ebbing of feeling. The laws of human nature are simple and universal on this subject. The heart gets harder, and the sensibilities are blunted, by being melted over and over again. It is so pleasant to feel strongly that the habit is acquired of feeling without acting. Every one who has addressed an audience has felt the difficulty of raising feeling when it has subsided; there is a listlessness and an indifference to truth, that is repulsive. We want deep feeling. No man has ever felt aright; but this excitement should not be a periodical flow of feeling, but permanent, springing from perception of truth. The gospel, like leaven, works silently and powerfully until the whole is leavened. We do not want a meteor, to blaze a moment, and then sink in darkness; but the sun steadily to shed around light and beauty, and to impart life and energy to all.

Reference should be had in the adoption of means to the future. A man who expects to spend many years among a people should look at the remote as well as immediate consequences, and lay his plans for years to come. Some appear to run well for a season, but those who come after them find it different. Every excitement and all the means tending to this, should be so managed that the people and congregation are prepared for another; and thus revival after revival follow, until the day of millennial glory is ushered in. Perhaps we have seen cases like this; a religious excitement is gotten up, and some are brought in, but these soon settle down into cold

and formal professors; and as to the rest, they have been so managed that they are driven away.

Another thing to be observed in exciting interest and feeling, without which there is no motion and little spiritual life is this. We may get the people to that state that they depend on something else than on plain and simple truth, and on the ordinary means of grace, and create a morbid sensibility that seeks something exciting. For instance, a preacher may depend so much on his brethren, that his own labours are stale and vapid.

The doing of every thing too publicly is another error into which we may fall. Nehemiah, when about to repair the wall of Jerusalem, went out by night and surveyed the ruins; "and the rulers knew not whither I went, or what I did; neither told I to the Jews nor to the rest what I did." Many a plan has been defeated by being talked about. Sinners get warning and brace themselves, and in our attempts to instruct we should calculate the probable consequences of a failure. In throwing the gospel net around a sinner, we may fail, and drive him far from truth, and if he come at all, he comes braced against you and all you say. Let not Satan make a show of you openly.

Again; means which will operate on individuals, or even on whole classes in the community, may repel another class. A man of real refinement will be driven off and will feel himself shrinking away. May we not operate on one class and retain our grasp on the other? Giving no offence, we are to avoid committing ourselves by raising expectations that cannot be realized, which will bind us to certain things. When the people begin to feel that they are disappointed; that our predictions have not been fulfilled; that our boasted plans have failed; we then begin to loose hold of them. This beginning is as the letting out of water. One other idea I will suggest. There is such a thing as making this impression; that we have exhausted our means, tried every method, and failed; and this lets down a minister, destroys his influence, and emboldens the sinner. Keep something in reserve, and let the sinner feel and know this. With these imperfect hints I close. Above all things, persevere, hold on, follow up an impression made, study to fulfil the ministry, preach the Gospel, be instant in season and out of season.

CLERICAL IMITATION.

While I have you in the pulpit, I will give you a concluding advice relative to this part of the business. Never *ape* any person, however eminent he may be for piety, or ministerial abilities. Every man has a fort of his own, and if he keeps within it, he is impregnable. The providence of God has caused many of the natural manners of men to differ, as much as their persons; and it is nearly as impossible for a man to imitate the peculiar manners of another, as it is to assume his features. It is on this account that no one has ever succeeded who has endeavoured to copy another;

and as aiming to do it is easily discoverable, the man who does it is despicable in the eyes of the people. And that man is justly despised by others, who has so far despised himself and his Maker, as to endeavour to throw off his natural *self*, in order to act in another man's character. In former ages, such a person was termed *hypocrite*—i. e. one who endeavours to personate another. I need not tell you how much and how deservedly this character is execrated in sacred things. By such conduct all is risked, and all is lost—that which you had of your own is ruined in attempting to get that which belongs to your neighbour; and *his* excellencies not suiting *you*, you fail in the attempt to personate *him*, and are thereby rendered ridiculous. The fable of *The Dog and Shadow* will fully illustrate the residue of my meaning on this part of the subject.—*Dr. Clarke's Letter to a Young Preacher.*

DEFINITION OF USEFUL KNOWLEDGE.

Will one of your able correspondents be kind enough to inform a plain simple man what is meant by “useful knowledge?” I used to think that to learn to know and serve God, to fear him, and to keep his commandments, was very useful knowledge; and I was accustomed to consider the Bible as containing the most useful knowledge extant; and even your pages I thought not wholly useless, as I often gained a hint from them for reproof, correction, or instruction in righteousness.

But all this, I am told, was my rustic ignorance; that useful knowledge means, to know all about rail-roads, and steam-engines, and elephants, and hippopotamuses, and other things, which in our village no more concern many of us than a sermon preached twenty miles off. I admit that they are very entertaining as a recreation; and that they may also keep a man from the public house, and enlarge his mind; and in these and other respects be very serviceable; and I would not quarrel with the title of “useful knowledge” applied to such things, if I did not see a disposition among some of my neighbours to suppose that other knowledge must therefore be *useless*—particularly a knowledge of the Bible, and every thing that respects the soul and eternity—just as you hear some men speak of “the useful classes,” as if no person were of any value in society who does not earn his living by manual labour. But why should not even parsons be reckoned among the useful classes? I am sure our clergyman has been of more use to me and my family, both in body and soul, than if he had taught us the names of all the parrots and monkeys in the Zoological Gardens; and that his religious tracts on our shelves, and his broad-sheets with very respectable pictures on our walls, have done more to make us wise, industrious, religious, and happy, than the most useful wood cuts of the seven Wonders of the World, and the history and representation of both the giants in Guildhall, to boot.

I think, Sir, you wilt see, upon reflection, that deception lurks under such exclusive titles. Why are not Tract and Bible societies

"useful knowledge" societies? I can hardly persuade myself that the assumption of such an epithet in relation to things merely temporal, is not meant as an indirect slight to things spiritual and eternal. Had it been said 'secular' knowledge, or 'physical,' or 'scientific,' or 'literary' knowledge, it would have been very proper; but to call that knowledge exclusively "useful," which leaves out all that is useful to the soul and beyond the grave, is a perversion of terms which I cannot but think a symptom of the religious skepticism of these our unhappy days. Is it of no use to know how to get to heaven? I am the more anxious to have the subject considered, because some of my neighbours tell me that Mr. Hume, or some other great man, intends to get a system of *national* education constructed upon the "useful knowledge" principle. Let us, before we begin upon this plan, really understand what useful knowledge is, especially to those whose time for reading is very limited. The Bible says that "the fear of the Lord is wisdom; and to depart from evil is understanding." Might it not be worth inquiring whether this is true?—*Christian Observer.*

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RELIGIOUS OPINIONS OF WASHINGTON.

Extract from his Circular to the Governors of the several States:—"The free cultivation of letters—the unbounded extension of commerce—the progressive refinement of manners—the growing liberality of sentiment—and, *above all, the pure and benign light of revelation*, has had a meliorating influence on mankind, and increased the blessings of society."

"I now make it my earnest prayer that God would have you, and the State over which you preside, in his holy protection, and that he would incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, to entertain a brotherly affection and love for one another, for their fellow-citizens of the United States at large, and particularly for their brethren who have served in the field; and finally that he would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, without a humble imitation of whose example in those things, we can never hope to be a happy nation.

GEO. WASHINGTON."

A letter from the Rev. Wm. Jackson:—

"Alexandria, October 18, 1831.

"*Rev. and Dear Sir:*—Although you have not heard from me again, as I promised, I have not been unmindful of the subject of your first letter. Owing to sickness in one branch of the Washington family, and the absence from home of another, it has not been in my power to obtain precisely such documents as I hoped to procure. Indeed, the private papers of Gen. Washington are in the hands of the Rev. Jared Sparks, who is using them to enable

him to draw up a life of the General. Such information as it has been in my power to obtain relative to his Christian principles, &c. I will now give, and if more should hereafter come into my hands, it shall be forwarded without delay. That he was a professed Christian, is affirmed by every branch of the family; and the universal impression, both among his relatives and others, is, that he was a communicant; but I find no one who ever communed with him. His nephew, Major L. Lewis, says that he well remembers leaving the General and his wife in Church when the Lord's supper was to be administered, and that then, none remained in the Church here but communicants. That he was a friend and supporter of religion, will appear from the enclosed extract from the records of the vestry of Christ Church, Fairfax parish, which I thought you would prefer to have, rather than a copy, on account of its being properly attested by the Rector.*

"Major Lewis says, that such was the interest which his uncle took in the erection of a public Church, near Mount Vernon, that he personally surveyed the whole parish that it might be conveniently located. His own name was put on his pew door. In this parish, there was no minister during the latter part of his life, which, together with the nature of his sickness, accounts for no clergyman being with him at the time of his last illness.

"There is sufficient reason to believe, that he was regular in his devotional habits. Rev. E. M'Guire says, that once holding an argument with Major George Lewis, (who if I mistake not commanded the body guard,) on the subject of Christianity, he inquired from him what were the views of Gen. W. on the subject. "Oh!" he answered, "Gen. W. was a Christian," and in proof, said that he used to pray—and mentioned having heard him at prayer in his room when he went to carry dispatches to him.† Mr. —— acted when a youth, as the General's private Secretary. Observing that he retired usually at a certain hour for a considerable time, his juvenile curiosity prompted him to ascertain for what purpose—and he stated that he saw his uncle on his knees at a small stand, with the Bible before him. This anecdote is well known."

"General W. in his will, makes the following demise: 'To the Reverend [now Baron] Lord Fairfax, I give a large Bible, in three

* The document here referred to, is an engagement by those who signed it, that their pews should be taxed five pounds each, annually, and forever, for the support of the clergyman that might officiate in the Church, provided there were no tax laid by law. The name of Washington heads the list.

† My opponent may say that this was no proof of his Christianity: but he will never make the public believe this, till he can show that avowed sceptics are in the habit of secret prayer. However, this as we see, is not the only evidence in this letter of Washington's Christianity. The testimony of his nephew, Major Lewis, is tantamount to saying, that he was a communicant; and there is the testimony of the Washington family, that he was a professed Christian. Besides, it will be recollected, that I have already produced direct evidence from Hosack's Life of Clinton, of his having been a communicant.

volumes, with notes, presented to me by the Rt. Rev. Thomas Wilson, Bishop of Sodor and Man."

"With affectionate regard, your friend and brother,
To the Rev. J. Milnor, D. D. Wm. JACKSON."

The within statement, I am happy to say, is correct.

LAWRENCE LEWIS.



Address by the Rector, at the opening of Calvary Church, Homer, New-York, 1832.

At the ordinary seasons of celebrating the sacrament of the Lord's supper, the service will not usually be accompanied by a sermon. But the present is an occasion that must excite unusual interest in the minds of many that are here, and I cannot but indulge, though briefly, in the expression of thoughts that must come freely and fast at a time like this.

I trust I shall speak from the feelings of one to many hearts, when I say that, to those who for many years have been separated from the services of the altar at which they were dedicated to the Creator, the Saviour and the sanctifier—separated from that solemn worship in which they were accustomed to join from very childhood—separated from the ordinances and the ministry which they had learned to reverence and love—urged by temporal necessities from the Church of their fathers, exiles from their own loved sanctuary, and strangers in a land where *they* could not sing the Lord's song—that to such the present scene must excite sensations which language can but feebly express. You have lingered and looked and prayed—it is *ten*, perhaps *twenty* years—for that auspicious time, when you could see even the *Corner Stone* of an edifice in which you might hope to kneel, once more in your life, at your *own* altar, and hear the benediction of God pronounced by the ministry of a Church which carries on its banner the visible marks of an ancient and venerable age. And after lingering so *long*, when, "hope deferred" had almost "made the heart sick," that, in the good providence of God, there should be such a concurrence of favourable events as, in the course of one short summer, to bring you where you now are and allow you to look upon what you now see, is certainly so much beyond the ordinary lot, that you may almost be tempted to ask, "is it not a dream? Shall I not soon awake and find it all a picture of the imagination?"

It is but a year and nine months since the members of this Congregation began to be favoured, at intervals, with the services of an Episcopalian ministry. It is but seventeen months since the organization of the Congregation, and a little more than five months since you witnessed the laying of the corner stone of the building which you now see in its state of completion. The pleasure enjoyed by those who have been engaged in this good work must be increased by every recollection of the unbroken harmony, and the cordial unanimity that has marked every step of its rapid progress. More than this; the cup of holy gladness is made to run over, when you

add to its previous fulness the cheering thought that many of our brethren of other names have given us their aid, have participated in the joy of our prospects, and now share in the emotions of an hour blessed by that hallowing influence which connects the piety of the Christian with the felicity of the paradise of God. When, therefore, brethren, you remember that of all earthly employments and of all earthly places, the employments of the sanctuary and the courts of the Lord's house are those which come nearest the employments and the purity of heaven itself, you will join with me in saying, that pride even to impiety must fill the heart of that one of us who does not feel humbled under the consciousness of so illy deserving the rich blessings which God this day pours out upon him, and that cold as ingratitude itself, must be that soul which does not melt under a sense of the divine love thus pitching its tabernacle among men, and, through the atonement of a crucified Saviour, granting that blessed intercourse vouchsafed to the "fellow citizens with the saints," "the spirits of just men made perfect," and "an innumerable company of angels," with "Jesus the mediator of the New Covenant," and with God "the rewarder of all that diligently seek him." Yes, brethren, it is the intercourse of the soul with the mansions of its Father's house that must give us the joy that will not perish, "the peace that passeth all understanding." The beauty and the elegance of the most magnificent earthly temple can afford but little satisfaction to those who do not look forward to "a building of God, an house not made with hands, eternal in the heavens." The most finished sanctuary on earth must lose its "amiableness" to a soul that looks not for admission to the sanctuary of God above.

It is true, the beauty of an earthly house may captivate the eye, the songs of an earthly temple may ravish the ear, but these are visions of the *future* amidst every present scene on earth. *Death* will silence the tongues that now chaunt the angel's hymn, and in a few years, *time* will have drawn on these walls the dark lines of decay; and though no evil accident plunge it at once into ruins, yet the weather will spoil its freshness, its timbers will grow feeble, the green moss will corrode its roof; and at last, it will drop down piecemeal to the ground, and sleep in the dust together with the hands that have been its builders. The reflection is full of sadness, but it may be salutary. Would you be satisfied with the expectation of spending your eternity, and come no nearer heaven than the courts of this earthly temple? And be no further removed from sin than you now are? And see no more perfect bliss than you expect here? For, great as may be the enjoyment, happy as may be the hours, sacred as may be the privileges, heavenly as may be the devotion, and godlike as may be the employments which you anticipate from your attendance here, yet all the delight of that blessed anticipation would be instantly dashed to the ground, if there were plucked from your soul the hope of a happy immortality in heaven. How gladly then, will the heart of the humble Christian turn to the *foundation* of that hope.

It is an interesting circumstance attending our first meeting within the walls of the earthly sanctuary, whose services we hope may in some measure prepare us for the sanctuary above, that we should be allowed to commemorate, in the use of visible emblems, those sufferings of the cross, that *atonement* for sin, on which *alone* we can rely for salvation. Remove the efficacy of that blood which was shed for guilty men; take away the divinity of that Saviour who stands as our advocate at the right hand of God; annul the terms of that covenant of grace under which there is the promise of pardon and favour and everlasting life, to every sincerely penitent believer; our repentance is then but despair, our prayers but a mockery, and the altar and the temple but the unmeaning exhibition of a useless pageantry. Do not then forget, brethren, this great truth, that it is *by the blood of Jesus alone* that you are redeemed, forgiven and sanctified—that you are admitted, even while on earth, into the outer porch of the heavenly sanctuary, and as children in a state of reconciliation, allowed to call on God as your Father. It is *through the blood of Jesus alone*, that your work of faith and labour of love is remembered by that great Jehovah to whom you have erected a temple that may remind you of his holiness and his glory. It is *through the blood of Jesus alone*, that the devotions you here offer must be accepted, and the sacraments here administered be efficacious to the strengthening of your faith, the reviving of your hope, and the sanctifying of your souls.

Let then your faith and your hope rest always on the merits of that "blood of Jesus Christ which cleanseth from all sin." Let your hearts be humbled—let your penitence be excited and quickened and deepened, by a sense of your sins, as being so great and so heinous that God's perfect nature and perfect government should require for their expiation so great a sacrifice as the blood of his incarnate Son. And if your hearts be melted in sincere and abiding penitence—if you would indeed escape sin, as the most dreadful of all misery, and attain God's favour, as the most perfect of all happiness—then be not discouraged at the greatness of your sins; be not disheartened at the difficulties which lie between you and perfect holiness. You may read the value of that holiness—you may read the blessedness of heaven, and the greatness of God's love, and his willingness to save you, in the very blood which was required for your sins. Can Heaven be *so poor* a place—can reconciliation with God be worth *so little*, when they were purchased at *so costly* a price? Is God *so unwilling* to save you, when he was *so willing* to give his Son to die for you? Can Jesus himself be *so loath* to receive you, when he was *so ready* to hang upon the cross, that you might repent and come unto him and live? Remember, then, and let your faith be strong in the remembrance, Jesus, the Son of God, is the *way*; you must "come unto God through him:" *he is the truth*; what he teaches is infallibly true and every other way of salvation except by him is a lie: *he is the life*; he "died unto sin once," that the penitent believer might live forever; for "whosoever liveth and believeth in him shall never die." The life that such a believer lives, amidst the

snares and temptations of the world, he "lives by the faith of the Son of God." And when his warfare against sin is accomplished, he is borne from the sanctuary where he so often received strength for victory; his spirit rests sweetly in the paradise of departed souls, until in the morning of the resurrection, he comes forth to meet the captain of his salvation," when he is clothed in a robe of immortality, and walking in the streets of that city which is illuminated by the glory of God and the Lamb—the leaves in his crown of life shall never fade—the harp of his triumph shall never cease its song.



INFANT BAPTISM.

Answer to the Question, "Why am I content that my child should be sprinkled with water, and not wholly dipped in it?"

1. Because I consider that the validity of baptism does not depend upon the quantity of water used, or the manner in which it is applied.
2. Because the word *baptism* (as used by the Evangelist) means rather a washing with water, than the dipping in the whole body.
3. Because I read of many thousands of persons baptized under circumstances which render it almost impossible that they should have been all dipped in water. *Acts ii. 41.*
4. Because I read of persons, a whole household, baptized in the middle of the night, and in a prison, where they could hardly have had the means of being dipped. *Acts xvi. 15, 33.*
5. Because in our climate young children would be very frequently injured in health by a total immersion, especially when sick.
6. Because the Church in early ages suited the quantity of water to the circumstances of the individual; many cases being met with persons baptized on a sick bed.

Auburn Gos. Mess.



A CHRISTIAN'S EXERCISE.

"I am earnest to know two things, how shall I embrace the mercy of Christ proposed in the Gospel? and how shall I keep up the spirit and intentions of it in my heart and life, so as to endure to the end, and be saved?

I know not how it is with others, but I find myself very unable, nay most unable, when I have the greatest occasion to lay hold upon this mighty mercy of God, and to rest upon it, and to make it my own, and to use it for my consolation and support. I long for this with the full purpose of my heart; and my groans and tears in secret are well known to God. O what great troubles and adversities hath God shewn me! how shall I be delivered from the body of this death! how shall I lay hold on eternal life! how shall I know that I have fast hold, or be assured that none shall be able to pluck me from it! O Lord to be assured of this thy favour, is, both in life and death, of more worth to me than a thousand times ten thousand worlds, for I might have these and be wretched; but with thee, I have safety, yea, life and peace for evermore."—*Serle's Christian Remembrancer.*

THE NATURE AND EXERCISE OF FAITH.

"Faith is the gift and operation of God. It comes by the Holy Spirit's power, moving and strengthening the sublimest faculties of the soul, and is really a regeneration, a re-begetting, a revival of life from the dead. Thus the believer is said to be born of the Spirit: because it is the Spirit's office in the covenant of grace to regenerate, and because it is the promise concerning the spirit to all, even as many as God shall call, and thus the Christian is said to be born not of blood, nor of the will of the flesh, nor of the will of man, but of God. When this principle of divine life and light is given to the soul, it enables the soul to feel its own loss and misery, and to see its own sin and darkness. A man can have no true sight of the nature of sin, but by this grace, he is therefore, in some sense, a believer before he knows himself to be one. Faith acts in him before he can be sensible of the reflex act of faith, he first lives—and then he feels his misery—and then he cries for mercy—he cries for mercy, and then is enlightened to see the way of mercy in the word of mercy—he is next enlightened to behold the free welcome and rich bounty of this mercy to all returning sinners—he is enabled to contemplate upon himself, and to view the fitness of God's mercy for him, and his own fitness as a needy convinced sinner, for it. He is then strengthened to embrace it, like a poor creature who must perish without it, but who will never perish with it; and at length, God's grace seals itself upon the soul, by giving a true light to the mind, and a sweet taste of joy and peace in believing; insomuch that the broken drooping heart revives, and is able to say, I do humbly venture to believe that Christ died for me, and will save me forever more."—*Serle's Christian Remembrancer.*



ADMONITIONS AGAINST SWEARING.

[By the Rev. James Stonhouse, M. D.]

Neighbour,—The profanation of God's holy name, *by cursing and swearing*, to which you cannot but be sensible that you are addicted, is a most heinous sin. There are none so ignorant as not to know that it is a breach of the *third commandment*, "*Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless who taketh his name in vain.*"—*Exod. xx. 7.* Our Saviour at has expressly forbid it in our common conversation. "*Swear not at all*"—*Matt. v. 34.* And so likewise has the Apostle St. James, in these words: "*Above all things, my brethren, swear not, lest you fall into condemnation*"—*James v. 12.* There is likewise an awful threatening against *swearers* in the Prophet Zechariah, where it is said, *That the curse which goeth over the whole earth against wickedness, shall cut them off*"—*Zech. v. 3.*

Consider further, that, besides being thus forbidden and threatened in the Word of God, *swearing* is a notorious breach of civility and good manners. He who lives in the fear of God, is so far from cursing and swearing, that it greatly shocks, grieves, and affronts

him, to hear *others* thus offending. There is *no excuse* to be made for it. It has neither honour, pleasure, nor profit attending it. There is no temptation to it. Neither can you say your *constitution* inclines you to *swear*: it is teaching *others*, especially *children*, the language of hell. We are taught by Christ to pray daily, *Hallowed be thy name. Angels praise it—devils tremble at it—and shall man alone dare to blaspheme it by cursing and swearing?*

This is a *warning* of too great importance to be *slighted*. Let it *convince* you of the sinfulness, folly, and danger of *vain swearing*. Reflect, at the same time, how long you have lived in this course; and for what a dreadful number of oaths you have to account! Humble yourself in the sight of God; and earnestly bewail the profaneness of your life. *Repent* and believe in the Lord Jesus Christ, and you may even yet be *saved*. But then remember your *faith* and *repentance* cannot be sincere, till you firmly *resolve*, by the grace of God, that from henceforth “*your conversation shall be such, as becometh the Gospel of Christ*”—*Phil. i. 27*. And in order to avoid this sin for the future, let me earnestly beseech you, as a sincere friend to your *soul*, to guard against that *passion*, by which you are provoked to *swear*, and blaspheme the God of Heaven. The *swearer* is trifling in the grossest manner with the most tremendous of all beings. Remember the Apostle’s warning—*Be not deceived: God is not mocked—Gal. vi. 7*. Consider how dreadful would be your state, if God, when thus provoked and defied, should inflict on you *that damnation*, which you so unnaturally wish for yourselves, or wantonly and cruelly imprecate on others; and so “*your own tongue fall on you*”—*Psalm lviv. 8*.

Let me intreat you also not to allow yourself in a wicked habit of bringing in the sacred names of *God*, *Jesus*, and *Christ*, to express your *wonder*, or confirm your *promises* or *purposes*, in the most slight and trivial matters. It is in vain to hope that your *mind* will preserve a serious regard to *God*, and to *Christ*, if your *tongue* be allowed a common and irreverential use of those sacred names, in contempt of the authority of *God*, of our blessed Saviour, and his *Apostles*. Pray to *God* daily for his *mercy*, *pardon* and *assistance*. Avoid the company of the *profane*, lest you again “learn [their *language* and] their *ways*, and get a snare to your *soul*”—*Prov. xxii. 25*. Take this admonition kindly, as it is kindly meant; and consider it as coming from one who has a sincere desire to do you good, and a real concern, as his fellow creature, for your credit in this world, and your happiness in the next.

—oo—

The excitement which makes “*the Lord’s prayer*” tame by contrast and inapt, cannot be the work of that Spirit which was given without measure to the Son. It is one of the distinguishing excellences of the *Liturgy*, not only that the *Lord’s prayer* occurs frequently, but that there is no place in all its services where it might not be introduced, and yet the *perfect harmony* of *sentiment* and *language* remain unbroken. In a word, the compilers of the *Liturgy* strictly followed the precept of the Saviour, “*after this manner, therefore pray ye*”—*Banner of the Church*.

POETRY.

THE POOR MAN'S HYMN.

I.
As much have I of worldly good
As e'er my Master had:
I diet on as dainty food,
And am as richly clad.
Tho' plain my garb, tho' scant my board,
As Mary's Son, and Nature's Lord.

II.
The manger was his infant bed,
His home, the mountain cave;
He had not where to lay his head—
He borrow'd ev'n his grave.
Earth yielded him no resting spot,—
Her Maker, but she knew him not.

III.
As much the world's good will I bear,
Its favourites and applause,
As he whose blessed name I wear,—
Hated without a cause,
Despis'd. rejected, mock'd by pride,
Betray'd, forsaken, crucified.

IV.
Why should I court my Master's foe?
Why should I fear its frown?
Why should I seek for rest below?
Or sigh for brief renown?
A pilgrim to a better land,
An heir of joys at God's right hand.

Churchman.

RELIGIOUS INTELLIGENCE.

Day of Humiliation and Prayer.—The following Circular has been issued by the Bishop of the Diocese of South-Carolina:—

“ The Convention of the People held in November last, having unanimously recommended that THURSDAY, the 31st of the present month should be observed, throughout the State, as a day of *Humiliation and Prayer*, it becomes my duty to appoint a form and order of Divine Service to be used on that occasion in the Churches of this Diocese of the Protestant Episcopal Church, in all cases in which their Congregations, may, on it, be assembled. The observance of the day in the manner recommended by the Convention, is at the same time respectfully advised to Ministers and their people throughout the Diocese, under the deepest impression of the need we have, as a community, of the gracious interposition of Heaven, to assuage the discord and strife of political party, which has to so unhappy an extreme prevailed, and avert the evils which as its consequences are impending us. It is, of course, always, on such occasions, discretionary with every individual Minister, to address his people from the pulpit or not; the right intent of such solemnities being obviously answered, when offices have been celebrated of penitential humiliation, and fervent, earnest prayer, accompanied with appropriate lessons from the word of God. There is no intention or wish, to interfere with the free use, by my brethren of the Clergy, of their individual discretion in this matter, on the occasion now awaiting them; but it is not, perhaps, unseasonable for me, while I recognize the perfect right of every Minister of the Gospel, no less than of every other citizen, to form and express his own opinion on political affairs, to suggest, the probable expediency of their making their duty consist in the performance of devotional offices, without undertaking to adapt discourses to an

existing state of things, respecting which they can expect to utter nothing suitable to that immoderate jealousy of opposing views and sentiments, which so universally possesses the minds of their people, and which, in the most scrupulously conscientious and prudent discharge of duty, they may as easily as unintentionally offend, in a manner injurious to the influence of their pastoral intercourse and character.

NATHANIEL BOWEN,

Bishop of the Protestant Episcopal Church in South-Carolina.

Charleston, January, 14th, 1833.

The following is appointed as the order of Morning and Evening Prayer, on the occasion contemplated.

Morning Prayer.—The last four of the introductory sentences, beginning “Repent ye,” &c.

Instead of the Psalter for the day, Psalms 34th, 44th, and 46th.

First Lesson, Deuteronomy, 31 to v. 30—or Joshua, 24 to v. 29.

Second do. Luke, 20 to v. 17—or 14 v. 15 to the end.

The portion of the Litany, which, ordinarily, according to the Rubric, ‘the Minister may at his discretion omit;’ and before the General Thanksgiving, the Collects appointed to be read in that place, in the service for Ash-Wednesday, the following Prayer being added:—

O God the king eternal, immortal and invisible, who dwelling in the heavens, rulest over all, and governest the nations upon earth, dispensing to all their destinies, according to thy wise and righteous laws, look down, we beseech thee, in compassion upon thy people, now assembled to humble themselves before thee, and implore thy succour. O Lord to thee only it appertaineth to know, when thy afflicting visitations are needful for the sons of men; and if they now impend us for our sins, our forgetfulness of thee, and neglect of thy laws, O Lord, hear! O Lord forgive thy people; and according to thy wonted mercy even to the evil and unthankful, do away our offences, blot out our transgressions, and stretch forth thy right hand to be our defence against all the perils to which we are exposed. Thou only, O God, canst order the unruly wills and affections of sinful men. Overrule we humbly beseech thee, all our unhappy divisions, making the wrath of man to praise thee, and restraining the remainder of wrath. Subdue in the hearts of all, every passion or purpose which may not consist with the true and genuine love of their country; or which cannot minister to the present honor and peace, or the permanent strength and security of these United States; and grant, that under a wise, a just and equal policy, all their people every where, may always continue to enjoy thy blessing, favour and protection. Bless, O God, we pray thee, the Governor of this Commonwealth, the Lieutenant Governor, and all to whom it is given to enact and administer the laws; and so direct and rule their counsels and conduct, that they may tend, only to the advancement of thy glory, and the welfare and happiness of thy people. And, O God of our Salvation, who hast called us through the ministry of thy word of truth, to the knowledge of thy

grace and faith in thee, grant, we especially beseech thee, that thy true religion may more and more prevail and abound among all sorts and conditions of men. Root out all ungodliness and irreligion from among them; and may the evil heart of unbelief and impiety, be every where subdued to the faith and obedience of the blessed Gospel of the Son of God. Adorned with that righteousness, which exalteth a nation, and plenteously bringing forth the fruits of the Spirit, may this, thy people, from generation to generation, long continue to praise thee with joyful lips, and be a name and a praise in the earth, as the people who have the Lord for their God. O Lord, our God, graciously bow down thine ear, and hear the prayer of thy people, thus calling upon thee, in their time of need; send them help from thy holy place, and evermore mightily defend and bless them, through Jesus Christ, our Lord.—*Amen.*

Collect, Epistle and Gospel for Ash-Wednesday, with the Collect for the 8th Sunday after Trinity, and the following:—

O, Almighty God, the Supreme Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to those who truly repent; save and deliver us, we humbly beseech thee, in this, the day of our great need and peril; that we, secure in thy defence, may be preserved evermore to glorify thee, who art the only giver of peace, prosperity and safety, through Jesus Christ our Lord.—*Amen.*

For *Evening Service*, sentences as in the order appointed for *Morning Service*.

Psalms—instead of the portion for the day, 57th, 76th, and 80th.
First Lesson—1 Sam. c. 12, v. 6; or Prov. c. 16 or c. 29.

Second Lesson—James 4 or 1st Peter 2d to 17th, or 1st Peter 4th.
Collects for the day as in *Morning Service*.

Before the General Thanksgiving, the Collects and Prayer as in the morning.

P. S.—The Clergy must, according to their own discretion, read or omit the particular prayer appointed to be said the last before the General Thanksgiving, in the Morning and Evening Prayer, as any change of circumstances prior to the 31st of January, may seem to them to require.

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Religious Reading Room—An apartment in the Sunday School Building of St. Philip's Church has been furnished, and will be open, whenever on a week-day the Church is opened for divine service. Tracts, Religious Newspapers and Magazines, Commentaries and other books will be placed on the table for the use of Visitors. The Librarian will attend at the same time to receive and deliver books. All persons interested in such a purpose, are invited to be present.

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General Convention.—These statements from the Journal are encouraging. Within the last three years there have been ordained 92 Presbyters; 119 Deacons; Confirmed 10,836; Churches conse-

erated 85: Number of Clergy 592; and of Candidates for orders 134. Baptisms, 23,127; Communicants, 30,939; Sunday Scholars 24,218, and Teachers 1,743.

Pro. Epis. Mission to Greece.—Extract from a letter: “Thanks be to our Almighty Father, that he has opened a door for us to work in his vineyard, and the tender plants are now beginning to shoot. During the last four weeks the daily attendance in my school has been over 100, and some days we had from 112 to 120. In a few days a year will have elapsed since we commenced. When I look at the fine intelligent girls now in the school, their kind affectionate conduct towards me, their attention and industry from morning to night in works suited to their sex, and in books which give them true wisdom, it appears even to me almost impossible that in one year such a change should be wrought. But the season which gives the greatest delight to my heart is the Lord’s day. Then they meet to recite the Scripture lessons of the whole week, for a part of the studies of each day is a preparation for Sunday, and listen to their explanation. How sweet it is; last Sunday the 1st of July, was a proof-Sunday, and 50 young persons recited proofs to encourage the young to come to Christ: we then explained to them what it was to come to God. The exercise was very interesting, and I felt that life would be a small sacrifice, which I would willingly yield, to have been in a small degree instrumental in removing the moral darkness, in which these immortal souls have been obscured.”

“August 4th. Scarcely any thing could cause me more real sorrow than to be removed from this place. The Lord has dealt with me in all wisdom, greatly exalted me by making me an instrument of good to many fellow beings, and blessed beyond my most sanguine expectations the labours in which I have been engaged; and lest I should become proud and say mine own hand hath wrought this, he has put trials and afflictions so that I have been made to confess daily, it is the Lord’s doing and I most heartily give him all the glory. * * After concluding to suspend the school (on account of the small-pox,) for a few weeks, I informed the pupils, who were much grieved at it, and the larger girls begged permission to come and employ themselves as usual, having passed through the disease. I assented before my determination to come to Syra, and then instead of being fatigued by preparation for the voyage, (for my departure was sudden) I found the hands of affectionate gratitude were supplying all my wants. They could not be prevailed on to leave the house, and when the hour of parting arrived, lifted up their voices and wept. It was just a year from the time when I first met some of them—then they were rude, disobedient, ungovernable, and ignorant, unable to render any service to themselves, and unable to give any to others. I have endeavoured to instil into their minds a reverence for the Gospel, and taken advantage of their pride at being *called* Christians, to stimulate them to become such indeed. I have now the pleasure of seeing, that though other studies have engaged their attention, the Gospel has

the first place in their regard. One of the oldest and largest girls, (in the lower ranks of life,) learned to read very soon, took great pleasure in her Testament lesson, was never absent from the Sunday exposition, and always paid undivided attention—about two months ago she left school to learn a trade. Of her own accord she requested permission to come to school on Sunday—has regularly learned a chapter during the week and recited it when she came.”

New-York.—The Journal of the Convention (October 1832) of this large diocese is a pamphlet of 88 pages closely printed. There are 107 officiating ministers, and 132 organized parishes. Sunday scholars, 5,914; Episcopal fund \$53,108.

The Committee for propagating the Gospel in their report say, “That in no former year has there been so great an increase in the number of Missionaries and Missionary Stations under charge of the Committee; the former having been enlarged from 49 to 58, the latter from 58 to 70, which are their present numbers. The Committee find the demand for the services of the Church in the interior of the Diocese to be beyond all former precedent, and deem it not too much to say, that its progress will in future be limited but by the number of labourers who are sent forth into the harvest. In proportion as our Church is known, it is valued. The prejudices of ignorance are rapidly passing away, and in their stead the Committee find arising for it and its administrations, a growing respect and attachment. The devout and fervent find within its walls a comfort and sure refuge, and the calm and sober Christian finds there also (what in the present state of our country is greatly needed,) a rampart against the incursions of fanatical error and wild enthusiasm. This happy state of public feeling toward our Church, the Committee would attribute, under the blessing of God, to the zeal and fidelity of the Missionaries.”

It was Resolved, “That this Convention regard with deep interest the claims of the General Theological Seminary, in the existing exigence of its affairs, alluded to in the address of the Bishop, and presented in its particulars to the members of this body individually by the circular of the Bishop there recognised; and that it is expedient that the subject be brought actually before every congregation in the Diocese.

“Resolved, that for this purpose clergymen shall, as long as the deficiency in the funds of the Seminary may exist, be annually appointed by the Bishop, with specific districts, to act as agents for the purpose of collecting funds to meet the said deficiency; and that such agents report annually to the Treasurer of the Seminary, on or before the 1st of May in each year, and remit to him the sums collected, without other deduction for their services than the necessary travelling expenses.

The following extracts from the reports of Missionaries and Rectors contain interesting information and useful hints:

“At Lockport in February last, it is not known that there was more than one Episcopal family in the place. Very few had any

knowledge of the Church, and the many were strongly prejudiced against it:—so strongly as to be induced to oppose it by every sort of means, not obviously illegal. Yet there are now more than thirty families within this section of the village attached to the Church. These, with several pious Church people in the upper town, and in the surrounding neighbourhood, who are in the habit of frequently assembling together with us, constitute a most respectable and interesting congregation; now very pleasantly accommodated in a beautiful stone Church. On the 29th ultimo, when the Church was to have been consecrated, there was a class of nearly 40, including 3 from Lewistown, to be confirmed."

In the Indian congregation at Oneida Castle, there are 31 native communicants. Tioga County: "The efforts which, by other denominations, are made here in order to produce religious excitements, and to draw the people after them, have led our people to weigh more carefully, and of course to set a higher value upon the sober, rich, and the highly elevated devotions of the Church.

"'The Gospel Messenger,' printed at Auburn, is of itself, a weekly missionary, in a silent way, speaking to many among us, and that with the most salutary effect, 'concerning Christ and his Church.'

"Although this parish (Harpersville) consists of a few men, who by mere industry and frugality, have so far succeeded in cultivating a new country, which is by nature very sterile and unfavourable for the acquisition of wealth, as to have just raised themselves above absolute poverty; they have nevertheless constantly maintained divine service by lay-reading, and have at length erected and furnished a handsome Church, with no aid whatever, except the stipend occasionally allowed to the missionaries who have sometimes been with them.

"Your Missionary (Pompey, Onondaga County,) is happy to state that the influence of the Church is extending, and the ground is preparing (as we humbly trust) for the harvest of many precious souls. It is a time, in this section of the country, of violent opposition to the Church, by the advocates of religious novelty and fanaticism.

"Instances have come to the knowledge of your Missionary (at Cooperstown) of persons, who, after having been influential and leading members of other communions have, on a candid examination of the doctrines and worship of the Church, 'come to the knowledge of the truth; ' exchanged their hostility for the most decided and devoted attachment, saying with the Psalmist: 'Because of the house of the Lord our God, I will seek to do thee good.'

"At Athens a parish library has been raised by the voluntary contributions principally of our ladies; this, it is scarcely necessary to say, has been of incalculable benefit in diffusing our formularies of worship and books calculated to inform our people respecting the doctrines, discipline, and worship of our Church, and awaken among them an ardent curiosity to read and inform themselves upon many topics with which they were unacquainted."

(To be continued.)

Interesting Parish Scene.—Extract of a letter from a lady residing in Cambridge, England, to a friend in this city, dated Nov. 5th, 1832.

"When Mr. _____ was in Cambridge he accompanied us to Church and appeared much pleased with the discourse he heard from the Rev. Mr. Simeon our good pastor. Last week completed the fiftieth anniversary of his ministry in Trinity, which is his parish Church. On this occasion, he had a jubilee which lasted four days. On the first, he gave a dinner to two hundred and fifty of his poor parishioners. There were three tables filled with the best of meats, and good puddings; he sat at the head of one of them, and his two curates at the others. Preceding the dinner, Mr. Simeon walked round the tables, and gave his blessing to his humble guests. It was difficult to know who was the most gratified, the giver or the partakers of the feast. The other three days of the jubilee were passed in the company of twenty of his elder clerical brethren, whom he had invited from different parts of the country. It must have been a very spiritual feast to those holy servants of God who were present on this solemn and delightful occasion. I was told by one who was of the party, that the greatest part of the time was spent in prayer, and in reading and commenting on some of the most important parts of scripture. Their parting was very affecting, as many of them were far advanced in life, and living at a distance from each other; they did not expect to meet any more, until they should meet in their Heavenly Father's kingdom, to praise and adore Him forever. This jubilee has been to many a most interesting time.

NEW PUBLICATIONS.

Proposed Publication.—The work promised below is, we are assured, of a very interesting nature, from the pen of a gentlemen of acknowledged talents, lately officiating as a minister of another persuasion, but now a candidate for orders in the Protestant Episcopal Church.

"Swords, Standford & Co. of New-York, will publish on the 10th of January, 1833, in a handsome duodecimo volume, an *Apology for Conforming to the Protestant Episcopal Church*, contained in a series of letters addressed to the Right Rev. Benjamin T. Onderdonk, D. D., Bishop of the Diocese of New-York. By Thomas S. Brittan. Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

The manuscript of the above mentioned work has been submitted to the Bishop and several of the clergy of this city, who have unanimously recommended and urged its immediate publication. The price to subscribers will be 62½ cents, handsomely printed and bound in cloth.—*Auburn Gos. Mess.*

Calmet's Dictionary.—*Caution as to Robinson's Edition.*—Under the word **BISHOP** the old edition has the following: "But the most common notion of the word *bishop* is that which occurs *Acts xx. 28.* and in *Paul's Epistles, Phil. i. 1.* where it signifies the *pastor of a Church, with others under him.*" Robinson omits the words in italics.

Under the word **TIMOTHY**, iii. the old editions read thus: "When St. Paul returned from **Rome**, A. D. 64, he left **Timothy** at **Ephesus** to take care of that **Church**, of which he was the first **bishop**, as he is recognized by the council of **Chalcedon**. **Concil. tom 4. p. 699.**" &c. The corresponding passage in Robinson's edition merely says: "When the Apostle returned from **Rome**, A. D. 64, he left **Timothy** at **Ephesus** as the *overseer of that Church.*"

Under the word **ANGEL** the old edition says: "St. John wrote his *Revelations to the Angels of the seven Christian Churches in Asia Minor*, whereby he meant *not only* the *bishops of these Churches*, but, in the judgment of many fathers, the *Angels likewise*,

who were appointed by God for their protection." Robinson's edition says: "John addressed letters to the Angels of the seven Christian Churches in Asia Minor; meaning, in the judgment of many fathers, *not* the bishops of those Churches, but angels, who were appointed by God for their protection." As if the fathers did not believe that these seven Angels were the bishops of the seven Churches; and yet St. Austin and other fathers call them, "*Episcopos sive Praepositos Ecclesiarum*," the bishops or presidents of the Churches!

It will also be found, that under the word **DEACON**, the editor has introduced the peculiar views of his own denomination. But we feel no disposition to extend the comparison. Our readers will perceive at once, that 'Calmet's Dictionary,' which was never very good *authority*, has *not* been much improved in this respect by the revision of Professor Robinson. Still, the work undoubtedly contains a great mass of valuable information.—*Epis. Watchman.*

Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

The Treasurer reports

A donation of \$60 from the "Ladies' Episcopal Society of Edingsville."

The Librarian acknowledges the following donations to the Library:

By the Rev. Dr. Gadsden.—Petri Kirsteni Grammatices Arabicæ Libri Tres. *Bresla, 1606. folio.* Gerard. Joan. Vossii et Aliorum de Studiorum Ratione Opuscula. *Ultrajecti, 1651. 24mo.* Summa Conciliorum Eccles. (*imperfect.*) Appendix Practic ad Joannis Buxtorfi Epitomen Grammaticæ Hebrææ. *Edinb. 1653. 24mo.*

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Bouen, Bishop of the P. E. Church in South-Carolina.—On Friday, January 11, 1833, in St. Philip's Church, Charleston, the Rev. David M'Elheran, Deacon, was admitted to the Holy Order of Priests.

By the Right Rev. Dr. H. U. Onderdonk, Assistant Bishop of the P. E. Church in Pennsylvania.—On Wednesday, November 21, 1832, in St. Luke's Church, Butler, the Rev. Bennet Glover, Deacon, was admitted to the Holy Order of Priests.

CONSECRATION OF CHURCHES.

The following Churches have been severally consecrated to the Christian Worship of Almighty God:

By the Right Rev. Dr. H. U. Onderdonk, Assistant Bishop of the P. E. Church in Pennsylvania.—St. Paul's Church, Erie, November 11, 1832. St. Peter's Church, Waterford, Erie, November 15, 1832. St. Peter's Church, Butler, November 21, 1832. St. Paul's Church, Kittanning, November 23, 1832.

By the Right Rev. Dr. Griswold, Bishop of the Eastern Diocese.—St. Stephen's Church, Pittsfield, Mass., December 7, 1832. St. Paul's Church, in Otis, Mass., December 13, 1832.

MARRIED

On the evening of the 20th of December, in Jefferson County, Florida, by the Rev. Mr. Bragg, Octavus H. Gadsden, Esq., to Miss Marian Prioleau, daughter of the late Col. John C. Prioleau of this city.

CALENDAR FOR FEBRUARY.

2. *Purification of the Blessed Virgin Mary.*
3. *Septuagesima Sunday.*
10. *Sexagesima Sunday.*
11. Anniversary Meeting of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.
13. Meeting of the Convention of the Protestant Episcopal Church, in the Diocese of South Carolina.
15. Anniversary of the Protestant Episcopal Missionary Society, composed of Young Men and Others.
17. *Quinquagesima Sunday.*
18. Anniversary Meeting of the Diocesan Sunday School Society of South Carolina.
20. *Ash-Wednesday.*
24. *First Sunday in Lent. St. Mathias.*